PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JULY 19, 1961

CAREST THOU NOT?

MARK 4:38

George E. Failing

MORE CRUEL WORDS could hardly have been spoken to Jesus by the alarmed disciples than these—"Carest thou not?"

A few hours before no disciple would have questioned Jesus' care of His disciples. But a storm arose. Water began to fill the boat and fear their hearts. Seized by fear a believer can turn on Jesus and charge Him with neglect.

Yet Jesus did not take personal offense at the stinging words. He understood their fears. He knew both their human weakness and His own sufficient grace. And already He had purposed to send them another Comforter who would help them into an experience of faith transcending fear.

In a sense it was true that Jesus did not care! He was not anxious either because of the boistrous waves or the troubled hearts. He knew that all was under His Father's care and that wind and waves were under control. Actually He had been asleep during the storm. Only full confidence in God would allow such rest of heart and relaxation of body.

But a sad note of selfishness is revealed in the disciples' question. It was for themselves they cared: *Carest thou not that WE perish?* Yes, these were disciples of Jesus. They had faith, but their faith was neither pure nor strong. Had their faith been pure, they had not thought first of their own safety; had their faith been strong, they would not have succumbed to fear.

Why could they not trust Him? Did they not realize that they could not be in real peril if He was with them?

But Jesus did care. He cared more than they could ever know. However, He cared more about their faith than about their comfort. He cared more that they attain to His faith than that they enjoy the luxury of no storms. He cared enough to show them how God could make them courageous and triumphant in a howling storm.

Even so, let my soul trust fully in the God who always cares. I will choose either thorn or storm if He orders it. It is the trial of my faith, I know, that is more precious than refined gold. And if God, *for a season, if need be,* makes me a prisoner of the storm, I will sing exultantly with Madame Guyon: "Well pleased a prisoner to be, because my God, it pleaseth Thee."

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Guest Editorial

Your Life Tells

You tell on yourself by the friends you seek,
By the very manner in which you speak;
By the way you employ your leisure time,
By the use you make of dollar and dime;
You tell what you are by the things you wear,
By the spirit in which your burdens bear,
By the kind of things at which you laugh,
By the record you play on the phonograph;
You tell what you are by the way you walk,
By the things of which you delight to talk;
By the manner in which you bear defeat,
By so simple a thing as how you eat;
By the books you choose from the well-filled shelf,
In these ways and more you tell on yourself;
So there's really no particle of sense
In an effort to keep up false pretense.

—Selected

Quotes on World and Church

Dr. Arnold J. Toynbee, noted British historian and philosopher, in a baccalaureate address at Albion College (Albion, Michigan): "Nationalism is the common religion of the people of the world on both sides of the Iron Curtain.

"The religion of nationalism is an offense against both God and men. . . it is the worship of men instead of God. In other words, it is idolatry. But the worship of one's own nation is also an offense against the human race. It draws a line between one fraction of the human race and all the rest. When we worship our own nation we are treating the rest of the human race as if it were not fully human. . ."

"If we concede that Caesar is not under God's jurisdiction but is an independent authority, we are conceding that Caesar, too, is a god. So indeed he is. Caesar is another name for Rome; Rome is another name for collective human power; and collective human power is the god that receives 90 per cent of the worship of 90 per cent of the human race today."

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Dr. Daniel A. Poling of New York, editor of *Christian Herald,* addressing the 11th Annual Protestant Laymen's Communion Breakfast in Boston: "Only a Christ-like world will ever be a world of peace and only Christ-like men and women will ever build a permanent security from the threat of war.

"Christianity is first of all a faith, not an institution or even a way of life. It is a belief, and if ever again Christians believe hard enough they may accomplish in their time a world revolution as complete as that which followed the conversion of the Roman Emperor, Constantine, in the 4th century . . .

". . . Some of the so-called Christian Churches of today . . . strip Jesus Christ of His diety so that He becomes just a 'good man.' When this happens the Lord Christ is left with less moral authority than Lincoln or Tolstoy, and infinitely less than Buddha or Confucius.

"Fortunately, within Protestantism today I see and feel a rising tide of return to Jesus Christ as 'very God,' for Jesus Christ alone accomplishes the new birth in us, redeems us and, through us redeems the world in which we live."

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Dr. Charles Malik, president (1958-59) of the United Nations General Assembly addressing the General Assembly of the United Presbyterian Church in the U.S.A. in Buffalo, New York: "The Judaeo-Christian thrust alienates the world because the world enjoys its alienness from God; because the world wants to be left alone, left wallowing in its own corruption, left in its own inherent drift towards nothingness.

"The world is by no means converted and those who love Christ today must fight against the forces of evil with all their strength, as it was ever their lot in the past to do. And if you think that the hurt feelings of the world, whether in you personally or in any culture, brought up against the thrust and judgment of God are going to be soothed and placated through diplomacy or classical music or education or culture or humanism or philanthropy or technical assistance or just being nice and reserved and unoffensive, or through the assurance that there is not going to be any nuclear war, then I'm afraid you know neither yourself nor the world nor certainly the Devil." (*E. P.*)

The Bulwark of Liberty

What constitutes the bulwark of our own liberty and independence?
It is not our frowning battlements, our bristling sea-coast, our army and our navy.
Our reliance is in the love of liberty which God has planted in us.
Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere.
Destroy this spirit, and we have planted the seeds of despotism at our own doors. —Abraham Lincoln

These lines are inscribed on the Statue of Liberty in New York harbor.

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I Was Reading...

by the Editor

● some very interesting articles in the June education issue of *United Evangelical Action*. Two of the articles were written by men in our Wesleyan Methodist colleges. Professor Ronald H. Nash of Houghton College asks the question, "Where Are Our Evangelical Graduate Schools?" He observes that "there is not even one accredited evangelical graduate school in the entire country and you begin to see how much conservatives have neglected the education of their young people." Professor Nash observes that two plans have been proposed to meet this need. One, suggested by Dr. Carl F. H. Henry, proposes that a new Christian university ought to be founded. Professor Nash believes that the better answer would be found in the development of our present accredited Christian colleges into graduate schools. Perhaps the greatest flaw in Dr. Henry's plan would be that it would provide only one center of graduate study for the entire nation. An excellent article and argument!

The second article was written by Dr. Woodrow Goodman, president of Marion College. He states his firm faith in the "Compact College." He observes the plague of modern American society that nothing seems to count unless it is big enough or numerous enough to capture the attention of the multitude. He points out that a number of studies show that "the small liberal arts colleges contribute five times the number of future members in *Who's Who in America* on a per capita basis." Dr. Goodman states his conviction that "the campus that encourages best the fundamentals of religion and democracy is the compact church-related college." The seven reasons listed why he believes in a compact college are pertinent and convincing.

● in *The* [Communist] *Worker* of June 4 this statement of the evangelistic efforts of the Communists. "A group of us on the East Side have been going out every Sunday. We meet at a friend's house for coffee at 10:30 A.M. and then go off in teams of two. We take along names of expired subs—old readers—and concentrate on areas we have covered before. We sell 15 papers and usually get one or more subscriptions. . . . We stress that we are introducing a paper that represents the workers' interests and is doing everything possible to arouse the American people on the questions of peace, the need for jobs, of integration." Shall we leave the evangelistic effort to them?

● this interesting testimony by J. Edgar Hoover: "I have not been able to find a single useful institution which has not been founded either by an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the chambers of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

● this quotation attributed to Billy Sunday: "You will notice that Jesus did not feed the multitude. He created the food and asked His disciples to distribute it. Jesus was the

(Page 13, please)

PAUL S. REES

The Gleam on the Idol

TEXT—*Thou shalt not desire the silver or the gold that is on them . . . . lest thou be snared therein* (Deut. 7:25).

THE BIBLE is a militant book. Across its pages sounds the clash of arms in that perpetual struggle between paganism and spirituality, between Mammon and God.

Moses knew that the people of Israel had come out of Egypt, where they spent four centuries under the influence of heathen gods and heathen superstitions. He knew, moreover, that when they reached the land of Canaan and began to subdue it, they would be surrounded by the practices and symbols of idolatry, many of which were indescribably degrading and revolting. The land itself, toward which they were journeying, was fair enough but its inhabitants were foul. Every village had its heathen priest, every woodland its corrupting worship, every hill its polluted altar. With all of this Israel was to make no compromise. All idolatry, wherever found, was to come under the ban. Its every priest must be put out of business. Its every image must be destroyed. Its every abomination must be purged.

Moses knew full well that this would be no easy victory to win. He could see that there would be innumerable temptations to compromise. There was no problem that he particularly singled out for specific treatment. Many of the Canaanitish idols were made by the skilled hands of professional artists. They were overlaid with costly metals. They were ornamented with rare fancy work. They gleamed with silver and gold. Moses therefore anticipated the question that was certain to arise. When the Israelites came into the land, took possession of it, destroyed its idol altars and temples, and cleansed it of the immoralities that had cloaked themselves with religion, might they not at least take over the silver and the gold art-work and use it for themselves? Why not use it to decorate their house or to adorn their women or even to beautify a house of worship for Jehovah?

It was to meet this problem in advance that Moses gave the sharp, urgent instruction which we have in our text: "Thou shalt not desire the silver or the gold that is on them . . . . lest thou be ensnared therein." Have nothing to do with any part of this iniquitous business, not even those parts that carry the glint of innocency. There must be no convetousness, no contamination, no compromise.

Now Moses is dead, Israel is scattered, and Palestine is a long way off; but this piece of instruction contains, nevertheless, certain timeless implications that we would do well to face.

I.

For one thing, our text suggests *the value of a hearty abhorrence of evil.* Across the twenty-six verses of this seventh chapter of Deuteronomy the holiness of God burns like an arc-welder's flame. Since Israel's God was holy, Israel was to be a holy people. This in fact was to be their chief distinction. Look at verse 7: "The Lord did not set his love upon you," says Moses, "nor choose you, because ye were more in number than other people; for ye were the fewest of all people." Greatness of numbers, vastness of possessions, pride of origin, prowess in arms—these were not Israel's claim to fame. What then? The answer is in verse 6: "Thou art an holy people unto the Lord thy God."

Holiness! We don't understand the word very well, do we? What is much worse, there are too many of us who don't care whether we understand it or not. But to those who do care, let this much be made clear in our minds: holiness is a two-sided word. On one side is written "Love," on the other side, "Hate." We shall never begin to know the meaning of holiness as the Bible uses the word unless we see that we must love the holy God with a burning devotion and hate everything unholy and ungodly with a flaming aversion. The same Bible that tells us to love God with "all the heart"

the gleam on the idol

Crush sin in the conception, lest it bring forth death in thy soul.
—John Bunyan

(*from page 3*)

tells us that we are to "abhor that which is evil."

The sin of hatred, like so many other sins, is a virtue gone wrong. In our selfishness and blindness we have taken this God-given capacity to hate and we have turned it in the wrong direction. We have turned it upon people when what we should do is to turn it upon principles and practices that are unrighteous and unworthy. If you hate people, you are sure to become the worst sort of Pharisee—blind to your own unlovely ways. But if you hate selfishness, and lying, and impurity, and conceit, and if the fire of your hatred is kindled at the altar of the Holy Bible, then you will hate these evil things in yourself as well as in others.

What a lot of us need right now is a healthy dose of the right kind of hatred. It is the sort of uncompromising moral indignation that Moses was seeking to generate in the hearts of the people of Israel when he cried, "Thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire" (v. 5). You shall not so much as desire the silver and the gold that are on them. You shall know that, while God loves beauty, he hates sin, and no amount of ornamentation can make sin tolerable to Him.

Recently I heard of a small boy who, tired to death of being called his mother's "little lamb," burst out in protest: "Don't call me 'lamb'; call me 'tiger!' " We have been so lamblike, even we who call ourselves Christians, in our attitude toward the unholy and hurtful things of life and society that we neither conquer our own wrongs nor batter down any fortress of the devil around us. In real, red-blooded discipleship, there is a "tiger," a fighting righteousness that hates greed, and graft, and dishonesty, and slander, and drunkenness, and oppression, and every other form of mischief that flies in the face of God's purity and love.

II

Furthermore, our text suggests *the vice of mercenary purposes in the service of God.* When Moses said, "Thou shalt not desire the silver or the gold that is on them," he may have had in mind the danger that the Israelites would go in for the job of idol-smashing, not because idolatry was a mischievous thing, but because they could make it materially profitable to themselves to do away with it.

Here, of course, is where the word "mercenary" comes in. Interestingly enough, it derives from the same root as our word "mercy." It describes a service which has all the outward appearance of being good and helpful and needful but which, at the same time, is poisoned and degraded by a low motive which dominates all other motives. The word cries jumbled motives.

The Apostle Paul could say, "I coveted no man's silver or gold or apparel." He did not mean that he declined to receive compensation for his services as a minister. Upon the contrary, he encouraged the Christian churches to provide for their spiritual leaders systematically and generously. What he obviously meant was that he had never been a mere "hireling" in the ministry of Christ. Neither financial sustenance or the lack of it had ever been the *deciding* consideration in his work. By the grace of God he had kept the bacteria of covetousness from infecting his task as a minister of the Gospel.

Can we say as much for ourselves, whether we be preachers or laymen? One blushes to recall that a seasoned—the temptation is to say "hardened"—clergymen one day advised a younger pastor not to give too much time to the poor people in his community, because, said he, "After all, they are not the people who pay the church's bills."

But let no one imagine that preachers alone are guilty of this sin of being mercenary. By the side of the clerical case just mentioned you may lay the story of the professor in a medical school who is reported to have said to the graduating class, "I am not a very religious man, and I know that many of you are like myself, but when you start practicing medicine in any locality it is advisable to join a church. The connection will help you in developing your medical practice."

God is always saying to His people, "Look to your motives!" Even such worthy tasks as those of reform and religion can be polluted by covetousness and greed. As a Christian and as an American, I am for the system of "free enterprise," subject only to such controls as may be adopted by the freely elected representatives of the people to insure the system against abuses. At the same time I hold it to be contemptible for a man, and doubly so for a professing Christian, to whoop it up for "free enterprise" when his actual down-to-earth reason for doing so is to make it possible for him to underpay and overwork his employees, or to manufacture his products from inferior materials, or to engage in misleading advertising. I recall a sentence from a sermon by the late Dr. Biederwolf: "Many an old close-fisted rascal will sit in the pew and pray for his workmen on Sunday and then go out in the factory and prey on them all the rest of the week."

It is that sort of pious avarice and social irresponsibility that has contributed to the violent reaction which now plagues the life of the nation under the strong hand of extreme labor movements. Whether it is, in high places or low, God is against the worship of Mammon. "Thou shalt not desire the silver or the gold that is on them," is still His word to us.

III

Besides its hint of the value of a hearty abhorrence of evil in general and the vice of mercenary purposes in the service of God, our text carries, as I interpret it, a suggestion as to *"the viciousness of gilded wrong.* It is a subtle viciousness, to be sure, but all the more deadly for that reason. "Thou shalt not desire the silver or the gold that is on them." I am tempted to think that perhaps Moses was concerned chiefly about the way in which things may be corrupted, sometimes hopelessly, by their evil associations. In themselves they may be free from taint, but they are spoiled by the company they keep.

Here is a man of Israel who is "mopping up" after one of the shrines of the Canaanites has been torn down. He is about to cast an image into the fire when his fancy is caught by an exquisitely wrought silver ornament that the artificer has combined with the idol. "Ah," says the Israelite, "that will make a fine trinket for my wife. I'll take it home to her." He does so. She wears it. And in time she comes to wonder herself if there can be anything so wrong or harmful about having idols in one's house. It was that sort of giving *occasion* to temptation that Moses was out to forestall.

How well I know that there are people, respectable people indeed, who claim to see no point whatever in going to such lengths in the campaign for holiness! Perhaps I cannot gain their ear at all in this message. If so, I can do no more than declare the truth as I see it.

Consider, for example, the *reading* that you do. A great many of the books that are coming from our presses today are as base and vile as any pagan deity whose rites were celebrated by the Canaanites of three thousand years ago. They are obscene in their imagery and profane in their language. If the "stuff" which they set out between glossy fiction jackets were to be printed in your daily papers, the editors would be hailed into court. But the same poison may be served by novelists who are fattening their fortunes on the immoral tastes which they themselves are helping to create, and no strong voice is lifted in protest. Why? What makes it possible for these purveyors of anti-Christ morality to "get away" with their obscenities and perversions? Well, if you can restrain a smile, it's this: in the newspapers it would be obscene reporting at three cents a copy, but in a slick-covered novel it is "art" at $2.75! The idol of rottenness is there but it's covered with a clever fretwork of literary silver.

Christian, have you a conscience which you have placed under the tutorship of Jesus Christ our Lord? Then my message to you is this: see to it that you are not contaminated by an immorality that masquerades as literary art. "Thou shalt not desire the silver or the gold that is on them."

Or, take that aspect of your life which may be summed up in the word *romance.* It includes courtship, love, and marriage. I should like to have it include, for the moment, all of our relationships with the opposite sex. When the Bible is fairly and honestly interpreted, it will be found that its fundamental teachings require purity of mind, chastity for the unmarried, and fidelity to one's mate within the marriage bond. Consequently, wherever Christian morals have been accepted such practices as unchastity, adultery, prostitution, and "unnatural" vice have been branded with the stigma they deserve.

In our century, however, this idol of sexual freedom and social sin has been decked out with a new ornamentation. In the name of "scholarship" it has been proclaimed that the old moral standards have no solid basis either in reason or in nature. They are just hangovers of primitive ta-

(Page 13, please)

The Spirit of Christ

C. H. CAMPBELL
Pittsburgh, Pennsylvania

WHAT is more important or vital about a man than his spirit, particularly in his relationship to others? It is the "spirit of the thing" that counts! In fact, the *spirit* of the man *is* the man. So, as we peruse our topic, we deal with the man Christ Jesus. As His Spirit is delineated, we would like to tie in our status, for we, as Christians, are to possess His Spirit.

Very early in my Christian experience I was profoundly impressed by Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." Of course none of us possess it in its boundlessness or perfection—ours is partial and often raw. We have the "fruit of the Spirit" which ripens with time and personal application as we "grow in grace," especially after sanctification.

We note first that Christ's Spirit is *divine*—it is the Spirit of God. Christ is God, whose Spirit is in the human Jesus. This is the same "Spirit of God that moved upon the face of the waters" in creation (Gen 1:2). Two Scriptures attest its divinity: Isaiah 11:2 and 61:1—"The Spirit of the Lord God shall rest upon him," the human branch of Jesse. Here is seen some of the mystery of the Incarnation. We need to keep this thought prominent as we go along that it is the Divine Spirit in the human Personality. S. D. Gordon says that Jesus was just as human as though He were only human.

We discover the second characteristic in the same verse (11:2). It is the spirit of *wisdom* and by way of enlargement we further read: "and understanding, the spirit of counsel . . . the spirit of knowledge." How fully qualified is He to have all "government . . . upon his shoulders!" Think of it, the Jews rejected Him as their king! He was the very superman they were looking for, politically. We should have Him now dictating affairs, not only in family and church life, but also in our United States, the United Nations, and the world—and He would be if the Spirit of Christ dwelt in our leaders and in us. All of our present crises, dilemmas, and frustrations are the results of our unwisely attempting to "go it alone" without the Allwise God. But, thank God, Christ will soon be setting up His kingdom of righteousness—His Spirit will then dominate.

Next we see that the Spirit of Christ is *indomitable*, persevering: "He shall not fail nor be discouraged, till he have set judgement in the earth" (Isa. 42:4). It carries through—Christ did persevere until after six long hours of infinite suffering He triumphantly cried out, "It is finished" (John 19:30). What was finished? The greatest project ever attempted, redemption of the human race! How longsuffering and patient God is in bringing rebellious man to accept His will and plan. He will not be defeated, only delayed. And we help much as the Spirit of Christ works through us.

Having sounded the "bass notes," we now hear the high, soft refrains of Christ's Spirit, for it is also infinitely *tender*, sweet, and gentle. Again Isaiah (40:10,11) after declaring (in the bass): "Behold, the Lord God will come with strong hand," softly assures, "he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." This pictures Christ as "The Good Shepherd." See Him now as a lamb, the "Lamb of God."

G. D. Watson tells us that the word lamb, referring to Christ, mostly used in the New Testament, is the Greek word *amnos*. But in Revelation (after His suffering) it is always *arnoin* which means "a little tender lamb." Here is the superlative of tenderness. "What a stream of Christly character," he says, "flows in upon our vision through the word *arnoin* . . . it gives us the ultimate and most exquisite insight into the eternal loveliness and sweetness of Jesus possible for us to receive in this state of being . . . . This vision of the Lord Jesus is an ever-increasing climax of purity, tenderness and love, rising in ever increasing degrees of simplicity and lowliness, until, instead of being the great overwhelming Elohim, which broke the morn of Creation, it is the unutterable love and tenderness of a little lamb."

Continuing the strain, yet at the same time exhibiting "strength in weakness," we consider one of the most profound characteristics of the Spirit of Christ. Jesus' own words brings it to us: "For I am meek and lowly in heart" (Matt. 11:29). I Peter 3:4 couples the word quiet with it, and rightly so, for Isaiah pictured Him thus: "Behold my servant . . . I have put my spirit upon him . . . He shall not cry nor lift up, nor cause his voice to be heard in the street." (42:1, 2). So He as well as we His coming bride find the best adornment to be "a meek and quiet spirit, which is in the sight of God of great price."

Was not this His basic grace in His Incarnation? He did not "lord it over men" (He had the right to) as He walked our dusty roads mingling with all classes—so kind and gentle was He. It reached its apex on that climactic day when He stood before Pilate, an earthly potentate, towering above him, as well as over His enemies and accusers as "he answered him never a word." Never was man so kingly, with true dignity and nobility—small wonder Pilate declared, "I find no fault in him." Heaven, watching the scene, must have been "lost in wonder, love, and praise." Oh, to be like Him!

Finally, passing over the many other characteristics of the Spirit, we see that possessing the Spirit of Christ is necessary for *service*—"The Spirit of the Lord God is upon me; because he hath anointed me to preach" (Isa. 61:1). Even Christ needed the anointing! Brethren, dare we to stand behind the sacred desk without it? As laymen, our witness falls flat without it. "Covet earnestly the best gifts"—surely this is one of them! Having the Spirit of Christ there must follow, periodically, fresh anointings "from the presence of the Lord."

What is more important than to "practice His presence" and to seek His constant indwelling."

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Changing Winds in South Africa

WATSON GOODMAN
Winona Lake, Indiana

Mr. Watson Goodman is president of The World Missionary Press. He and Mrs. Goodman are devoting their time to the publishing of Gospel literature for the mission fields of the world, for both adults and children. Their work is interdenominational. Mr. Goodman is a brother to Dr. Woodrow Goodman, president of Marion College.

ONE DAY in March, 1960, I was listening to an evening news report on the radio while busy about our work for Christ in Germiston near Johannesburg. The day had seemed no different than other days and the news report at first seemed no different than the usual news reports in that country where the reporters read on the government radio all news in one professional tone of voice, whatever happens. But soon it began to dawn upon me that something very unusual had happened. The reporter was saying that a large crowd of natives had attacked the police station at Sharpville, Vereeniging, a native township about thirty miles south of Johannesburg, and that the police had opened fire and something like sixty-nine natives had been killed. This sounded serious, and the seriousness increased when big trouble was reported also from a large native township near Cape Town at the same time.

The change that came over the Union of South Africa during the following two weeks like one big breath from a supernatural power was remarkable. We had lived in the country since 1945 and knew what South Africa had been like. We had worked among both the rural and urban Africans. We knew a good section of the three million white people in the country, and were in a good position to note the great change that came so suddenly over the entire population.

The nations of the world reacted sharply. Some of the black states up north began to openly threaten war against the Union of South Africa because of her racial policy of complete white supremacy with three million white people governing a country of 15 million people. The government of the country declared a state of emergency and called up many extra white troops. Overseas capital investments in South Africa took a drop and a new, unfavorable look. Restlessness among the Africans took on serious proportions. Many of them tried to enforce a general strike of African labor, threatening people if they went to work, putting up roadblocks and stoning trains. Our printing came to a standstill momentarily as our workers could not get through from the black areas. Business was greatly crippled.

In the Natalspurit native township where we had our largest work, an African youth was reported (by the grapevine) as having been crucified in a tree. Also, official reports were that an African policeman in that township was stabbed by knife in his stomach, and an official I know personally told me that the attackers had deliberately worked the long knife around in the policeman's stomach until his intestines were falling out. The policeman was conscious for sometime but died later that night. The official went on to say that the result was a terrible "war on nerves" on the rest of the African policemen. I was told that we could continue our three large weekly meetings in that township only at my own risk. The police could not take the responsibility for my safety. We continued our meetings for nearly a year after that.

During the time of that state of emergency, a column of Africans a mile long estimated at 30,000 marched on Cape Town demanding to see the minister of justice. News began to be suppressed and censored. One living in the country did not know what all was going on. A private report came to us that 3,000 African men had made ready to "do in" a large American-owned factory in Johannesburg. They were dispersed and this never was allowed in the news. A personal friend of ours has a friend who was an eyewitness. Someone asked me recently, "Are things really as bad over there as the news makes it out?" I had to reply that in some cases it is worse for to try to keep the confidence of overseas investors and to keep the local people from panicking, much news is censored.

In March of this year, our own African evangelist was an eyewitness to a huge tribal fight which took place on a Sunday afternoon just outside a native township five miles from our house and two miles from the great international airport for Johannesburg. Hundreds of African men were clubbing each other as thousands of African bystanders excitedly watched their husbands, their fathers, their neighbors being brutally beaten. Our evangelist said to me, "Umfundisi, I hate to think what would have happened if four truck loads of policemen had not arrived and dispersed them." I preached that very night to the white people in town three miles away from where that happened (which was on the very site where we held an open air meeting every Thursday afternoon with from 450 to 700 African children and youth in regular attendance) and those white people knew nothing of the incident. I read the newspapers carefully and listened intently to the radio

news in those days and I never heard of the incident through those sources.

It was near that time that the American Consul in Johannesburg circularized the 1,500 Americans registered in his huge district asking them to make sure that every member of each American family was registered with him, the telephone number of each family, whether or not a car was available and the exact number of passengers each car will carry, and whether or not we had amateur radio communications — "just in case."

A few months ago, we heard it on South African radio that 50 different Russian fishing vessels of from two to three thousand tons each had been sighted in ocean waters just off the east and west coasts of Africa in the southern hemisphere. I had never heard of Russian fishing vessels down there before and found it impossible to believe that Russia had suddenly found it so profitable to haul little loads of fish so far back home. For years, Russia has been taking Africans behind the iron curtain, training them in the latest tactics of taking peace from the earth, and bringing them back to their native countries as their workers of iniquity. Of late, they have been pouring arms into Africa and the presence of so many "fishing vessels" in southern waters so near the African continent can only indicate a Russian intensification on southern Africa.

Can America by doing business with the Africans save them from the machinations of Russia? In my opinion, the possibility is extremely remote. Restlessness greatly thwarts business investment and Africa is restless and getting more restless. Further, in the Congo, for instance, many Africans had the impression at the time of independence that all the goods coming into the Congo from outside were meant to be given to them but the white man was taking the goods over and selling them. Many did not have a deeper concept of international business transactions than this.

In Rhodesia recently, a rumor started in one section of the African population that the white man was capturing Africans and taking them to a certain land (completely imaginary but they had an African name for the land) and there he was changing the Africans into pigs and then was taking them to a canning factory to can the meat, bringing it back to that country to sell. These superstitious people believed this idle tale so completely that it had a two-fold effect. No African in the area would let a white man get near him, and certain lines of goods were completely boycotted in the stores. Whoever started that tale didn't have to spend much time and effort on doing it but you can see what irrepairable damage it caused. Weeds grow so much, much easier than corn does in Africa.

However, if Africa, with her vast mineral wealth, falls behind the iron curtain, it would be a master victory for communism in its world conquest. Not only would communism make vast gains in material power and possessions, but the nations of the west would have lost important vast markets. Africa is a key continent, and the highly industrialized Union of South Africa, vital sea route between east and west, could well be the key to Africa.

The "wind of change" sweeping through Africa, for the most part, carries with it among other things the "one man, one vote" demand. Most of the colonial powers have tried to bring the blacks into the vote on a basis that would produce responsible voting so they have required ownership of land or certain educational standards as a qualification. Now the revolutionary movement sweeping down through the continent is demanding that all of that be swept away and that the vote be given immediately to every black man regardless of how detached from the rest of the world he has lived. This clashes with the rigid policy of the Union of South Africa in a most decided way and a major conflict appears pending.

Also, South Africa's departure from the British Commonwealth at the end of May could have serious repercussions among the blacks as they have always had a deep regard for the crown and now feel more frustrated than ever. This step which was forced upon South Africa over her racial policy by black states inside the Commonwealth, is playing right into the hands of Russia as she would love to have the country that produces about 50% of the world's gold, and large amounts of uranium isolated from Britain and the rest of the world. To freeze South Africa out of UNO is, no doubt, another aim by those who are master-minding the revolutionary changes for Africa, and this will most likely be accomplished in the not too distant future.

It is a dark picture for sunny South Africa but Christ presents the one big ray of hope. He is the only One who can bring about a bigger revolutionary change than communism can bring. Please pray for missionaries laboring there, and for the local Christians, both black and white. In these children of God lies the potential that Christ can use. Please pray for us in our particular calling as we get out free Gospel literature in various languages to reach the masses in Africa, and other mission fields. Literature can enter doors closed to Christians. Literature can linger behind after the preacher's voice is silenced. Literature can suddenly be found and read years after it was distributed. Literature is a blessing to my own soul every day as I read my Bible. Let us as God's people cast plenty of bread upon the troubled waters of the world, however chaotic it may become. God's Word says that after many days, we will find it again!

A Living Poem

I read a poem the other day,
A living poem, by the way.
Oh, it possessed true harmony
For truth was its faithful theme, you see.
I speak of a human life—in rhyme,
Complete in Christ—sublime, sublime.
Like a flourishing vine
In a fertile field
A Christian yields fruit rich and sweet.
His life is written in Love Divine
And his words are as poured out wine.

Barbara Joyce Pratt
Muskegon, Michigan

Blessings from the Bulletins

The Yardstick

IF YOU can't overlook the faults of others you are not very far up the road of perfect love or brotherly kindness.—W. B. Dunkum
Albion (Ind.) Church Bulletin

DO SOMETHING every day to make someone comfortable, for the Holy Ghost is your Comforter and if He abides in your heart your chief and highest aim will be to comfort others.—W. B. Dunkum
Albion (Ind.) Church Bulletin

"IT DOES NOT MATTER how great the pressure is, it only matters where the pressure lies—whether it comes between you and God or whether it presses you closer to His Heart."
Lincolnton, (N.C.) Church Bulletin

"GREAT SOULS prove their greatness by making opportunities where others only make complaint."
Lincolnton, (N.C.) Church Bulletin

"IT IS NOT SUCCESS that God rewards but always the faithfulness of doing His will."
Lincolnton, (N.C.) Church Bulletin

"ONE OF THE DEVIL'S snares is to so occupy us with the past and future as to take away our peace of mind for the present."
Chantilly (Va.) Church Bulletin

"OPTIMISM is life; pessimism is slow suicide."

"FILL your car and we will the church!"
Canton, N. C.

"SEVEN DAYS without prayer will make one weak."
Russellville, Portland, Oreg.

"PRAYERLESSNESS is the number one problem in the Christian world today."
Manhattan, Kans.

CHILDREN who do not learn self-control in the home may be out of control the rest of their lives.—*Ray F. Koonce and Herbert J. Miles in "Home Life"*

THE MOST INFLUENTIAL of all educational factors is the conversation in a child's home.
—*William Temple*

I THINK it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!—*Charles Dickens*

The Truth Slipped Out

A small boy was on the witness stand in an important lawsuit. The prosecuting attorney cross-examined him, then delivered, he thought, a crushing blow to the testimony.

"Your father has been telling you how to testify, hasn't he?"

"Yes." The lad did not hesitate with the answer.

"Now," said the lawyer triumphantly, "just tell us how your father told you to testify."

"Well," the boy said modestly, "Father told me the lawyer would try to tangle me in my testimony, but if I would just be careful to tell the truth, I could repeat the same thing everytime."

The Christian Digest
Indiana (Pa.) Church Bulletin

WORRY

We have all done many useless things, but nobody ever did anything more useless than to WORRY. Christ said, "And which of you with taking thought (WORRYING) can add to his stature one cubit" (Luke 12:25). Probably there has never been a time in history when there were so many WORRIED folks in the world as at this moment.

WORRY is like a rocking chair. It gives you something to do but never gets you anywhere. WORRY never lifted a single load, nor solved a single problem, never rubbed out a single wrinkle, nor turned one gray hair black. WORRY is something we learn. No one was ever born worried. WORRY does not depend upon your surroundings but upon you. It is an inside job.

WORRY has no virtues. It weakens the soul for combat, it upsets the nervous system, dissipates our energy, and freezes our fighting blood. WORRY makes one unhappy, useless, fretful, unfruitful, and sends those who indulge in it to a premature grave. Since WORRY is a mental disease, it can be cured by keeping the mind in proper channels. None can estimate the havoc and ruin wrought by WORRY. It is the father of failure, heartbreaks and blasted hopes. There is not a single redeeming feature about WORRY.

Selected

THE CURE FOR WORRY

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."
Phillipians 4:6

"Casting all your care upon him, for he careth for you."
I Peter 5:7
Canton (N. C.) Church Bulletin

A Living Epistle

The great preacher closed his sermon with an earnest and eloquent appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a word to the audience.

"I want you to know," she said, "just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor, obscure washerwoman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly, let me say that I openly sneered at her faith and laughed at her fidelity to God. Yet, when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful."

At the request of the preacher, the little woman was led forward, her eyes streaming with glad tears, and such a shining face as one seldom sees on this earth. "Let me introduce to you," said he, "the real preacher of the evening." And the great audience arose in silent, though not tearless, respect.

Oh, ye obscure toilers of the world, ye patient doers of the Word, think not that no one sees! I say unto you that a great cloud of witnesses will rise up on that day, and call you blessed!

Christian Standard
Indiana (Pa.) Church Bulletin

Guerrilla Warfare

The Castro regime came to power in Cuba largely because of their ability to wage an effective guerrilla warfare. Little by little they gained until they were able to overthrow the Batista government. From unexpected points and in unannounced times they made their attack. Communism is spreading throughout the world by these methods.

The early church grew by leaps and bounds when by persecution they were spread everywhere. Wherever they were they preached and testified. Perhaps it seemed a bit unorganized but it was only the method that appears in this light. The purpose was unquestioned, the results were gratifying. Everywhere they went new converts were made. On every front and in every city their guerrilla warfare won followers for Jesus Christ.

Today we have our church buildings and our trained ministry. We advertise in the paper and on the radio—"Come worship with us." We are sincere; we want the sinner to come into our fellowship. We are concerned about the souls of men but we lack the guerrilla fighters who will go out on enemy territory with the message of salvation. The attack may be made over a cup of coffee or while purchasing a bus ticket. The ammunition may be a verse of Scripture or a word of testimony. The aim at the heart is to produce a thorough change of life and a consuming love for the Lord Jesus.

Jesus led Zacchaeus to a saving faith while Zacchaeus was sitting on a limb of a tree. The woman at the well believed as Jesus revealed her past life. Peter went from his housetop vision to lead Cornelius to a new faith. Paul, while being tried in court, brought the ruler to an eternal decision. Stephen, under persecution, drove an arrow of conviction to the heart of Saul. In all our labor for the Lord let us remember that much of our witnessing and soul-winning must be done without appointment or announcement. But don't forget, if He is to be made known, it must be done.—KENNETH DUNN, *President, Indiana Conference*

Shiloh Church Bulletin, Plymouth, Indiana

We Take Our Stand for Total Abstinence

The Unceasing Battle

Methodism, everlastingly, has fought against the traffic in beverage alcohol, regarding it as a beast tearing at the vitals of society. The struggle goes on, not as a matter of expediency but of national survival. The bare facts are appalling and must not be minimized: more than five million alcoholics now, with the number increasing sharply every year; forty thousand annual traffic fatalities of which at least one-third are caused by drinking drivers; an unholy alliance between liquor and all forms of vice and crime; countless broken homes and children abused by drinking parents; some eleven billion dollars diverted each year from the channels of legitimate trade; an expenditure of more than four hundred million dollars annually in alluring and receptive advertising by hired specialists in the art of hidden persuasion; militant opposition by an ever-active legislative lobby against every effort to curtail or control this rampant evil.

The liquor industry seeks to operate under the protection of civil law on the specious grounds that it is a legitimate business and that its tax revenues are necessary to support the government. Actually, it is nothing but an economic and moral parasite, consuming manpower, dissipating enormous quantities of food grains in a hungry world, and dispensing poison to the bodies and souls of men. Its billions produce nothing of positive value, its tax revenue is only a sop in return for waste, and for every tax dollar from liquor five must be spent in the futile effort to salvage the wreckage it causes, in law enforcement which it undermines and in caring for its victims.

The Question of Social Drinking

Even among Protestants, with our traditional emphasis upon sobriety, social drinking appears to be on an upward trend. This insidious endeavor to cover the vice of drinking with a cloak of respectability demands an honest search for scientific truth and for the mind of Christ on this relentless problem. Believing that these two sources agree in this matter, Methodists have taken their stand for total abstinence. Nor do we stand alone. Indeed, there are other bodies of Christians that surpass us in their zeal for sobriety. It is time we matched them.

We record our gratitude for the vigilance and unceasing activity of the Board of Temperance, now the Division of Temperance and General Welfare. Let nothing inhibit its unceasing battle against alcohol and its unfaltering efforts to reclaim and rehabilitate the alcoholics. With so effective an agency as Alcoholics Anonymous reaching only one out of thirty-five of these victims in America, it is easy to see that the Church's mission in this field must be greatly expanded. This must include competent education about alcohol, based upon continuing scientific research and social studies, begun in the home and continued throughout the curriculum of church and school. The circle of dedicated resistance of those pledged to total abstinence should be enlarged, and reinforced by constant encouragement and study.

The Need for Legislative Action

But our responsibility is not discharged by these efforts at salvaging and prevention. They are necessary but not enough. To achieve a more realistic breakthrough in our labors in this field we must discover legal means through political action to establish more effective social controls of the liquor industry.

Liquor control measures have been characterized by inadequate legislation, and often poor and corrupt administration of existing law. We urge that study and consideration should be given to a review of the functions of state liquor control boards. Such boards should become agencies to promote not only efficient tax and licensing procedures but also socially constructive attitudes toward alcoholic beverages.

The Enemy We Face

We must recognize that we confront an enemy that knows no pity, an entrenched evil that in its lust for profit has never yielded an inch except it has been driven back by an outraged and determined citizenship. It is folly to trust the blandishments of the liquor industry about moderation or self-control. The time has come when the clamor of the minority insisting upon their assumed right to buy and consume beverage alcohol when and where they please must be vigorously resisted by a majority who demand *their* right to a degree of safety on the highways, to freedom from the hidden tax burden caused by liquor, and to protection from liquor-induced crime. It is unworthy of us to believe that the liquor traffic is so powerful that its death-hold cannot be broken. A return to a crusading spirit in Methodist pulpits and among Methodist laymen could be a decisive factor in the effective restraint of this unmitigated evil.

—Statement from the Episcopal Address Council of Bishops of The Methodist Church.

Dear Editor . . . . . .

There are so many things about THE WESLEYAN METHODIST each week which are special blessings to me that neither time or space would allow me to enumerate them. But one I especially want to mention is your article, "Dare We Ask Again?"

Soon after I was saved in June of 1952, God gave me a hunger for holiness of heart (though I didn't understand what it was). He first helped me to understand my hunger by taking me to an old-fashioned Methodist camp meeting where I learned about holiness and soaked it up as soon as I heard it. I honestly believe God marvelously sanctified me July 11, 1952, but afterwards I was more or less on my own where further instructions were concerned and had an awful time keeping sanctified. Besides that, the tongues people were after me on the one hand and the Calvinists on the other. The only thing I knew to do was to keep going to God in prayer and I did so much both in private and at the Methodist church I attended. Somehow, through it all—a real nightmare—God helped me to keep true and gave me a clear witness and a strong influence at the high school, in the church, in my community, and among my kin.

After I joined the Army in 1955 and the Wesleyan Methodist church in San Antonio, Texas, in 1956, the Lord caused Uncle Sam to send me to Tokyo, Japan, where I knew our missionaries, the Cessnas and the Nicholsons. While I was there, Hideo Kunihiro, a member of the San Antonio church, was released from the Army in the States and went to Tokyo to study the Japanese language before joining his two brothers in Brazil. I spent much time with Hideo (I felt, as I still do, like David felt for Jonathan) and learned many valuable things which have enriched my life and challenged me to walk closer with my Lord. One thing I'll never forget Hideo saying over and over was, "One baptism, many fillings," or, as you said in your article, "One crisis," many fillings." My dear brother in the Lord, you must have sensed my still existing difficulty for it was the very thing I needed most of all, to realize that I wasn't backslidden because I didn't *feel* sanctified. It was then that I really learned that *FAITH* is the substance of things hoped for and the absolute proof of things not seen.

I'm with you, Brother Failing. Yes, let's dare to ask again, and again, and again. After all, isn't constant revival nothing more nor less than a constant panting of the soul after God? As we are trying to build the church here in Pensacola, I keep remembering the verse in Psalm 127:1, "Except the Lord build the house, they labor in vain that build it" and my soul cries out, "Lord, more of Thee, more of Thee!" I don't want infillings of the Holy Spirit because I want to feel good. I love to be close to God and only want Him to be honored in my life.

REV. JOHN E. HENDERSON
PENSACOLA, FLA.

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

Report of Church Extension Department

to Board of Adminstration June 1961

MY DEAR BRETHREN:

It is with joy that we report an overall good year in the Department of Church Extension and Evangelism.

A YEAR OF CHALLENGE

This has been a year of challenge. My family and I have been challenged to cling closely to God for comfort, strength and help to face the great sorrow occasioned by the loss of our only son in an automobile accident on June 28, 1960. The entire church has been challenged by the opportunities for establishing new churches; by the problems encountered in establishing these new churches; by the shortage of pioneer workers; by the demands for financial assistance and by the need for revival in our Zion.

Our report will indicate that this challenge has been partially met. However, we wish to lay before you the absolute necessity of a greater comprehension by all our people of the vital role church extension fills in the life of the church. Church extension contributes to every phase and segment of our work. In fact, the record of our church tomorrow is being written largely by the interest, support and accomplishment in the field of church extension and evangelism today.

Limited personnel, the unromantic appeal of the nearby home field, the absence of pioneer workers touring the conferences to tell of the needs and successes of the work, and the failure to see the missionary connotation of church extension combine to make our church extension task difficult. Gradually some of these barriers are being broken down. United and heroic effort by all is needed to enable us to accomplish our mission. Unitedly we must give our best to meet this great challenge.

HIGHLIGHTS

Some of the highlights of the year include: an alltime high of funds disbursed to the field; substantial assistance to our Negro work in North Indianapolis; promotion of Lexington, Kentucky, as the recipient of the 1961 WMS Self-Denial Offering; designation of Harbor Springs church in the North Michigan Conference as the 1960 YMWB project; beginning a new work in Omaha, Nebraska, as the church-wide church extension effort of the year; California Conference electing a full-time president; completing the church building in Alaska; establishing our first church in the state of Nevada; gratifying results from Operation Outreach; an enlarged service to our evangelists and to the cause of evangelism; setting the tentative date of January 1-3, 1963, for the church-wide Conference on Evangelism; the report from conference presidents indicating that 54 pioneer works and/or churches have been started; and that 16 of the pioneer works reported at General Conference have since been organized with 521 members; and the report of a number of outstanding camp meetings and revivals. The record of churches established is marred by the fact that 11 churches have been discontinued.

DEPARTMENT FINANCES

Wesleyan Methodists gave $90,111.06 as compared with $77,445.07 last year for church extension through the following channels: budget, $49,951; special and designated contributions, $20,800.87; and Card Call $19,-359.19; which is $2.47 per full member not including $543.36 in gifts to Wesleyan Investment Foundation. This permitted a record distribution of $60,310.45 to 89 projects in 24 conferences.

BUDGET

Budget income of $49,951 is $792.43 less than last year. Again churches increased their giving while the auxiliaries decreased their budget contributions. Budget funds constitute the heart of our operation. Therefore, budget giving must be increased lest the operation of the department be seriously hindered. The cash balance of $17,648, excluding designated funds of $5,395.61, is $2,963.25 less than last year. A high balance must be maintained while our income is becoming stabilized as well as providing reserves for strategic openings for church extension. Administrative expenses are slightly less than last year resulting from the reduction of $2,709.63 in clerical salaries.

CARD CALL

Card Call receipts total $19,359.19 which is slightly less than a year ago. Thirty-one projects received $16,725. Card Call membership seems to have leveled out and in the last two months we have received more members than we have lost. A special membership recruitment drive is planned this fall.

OPERATION OUTREACH

Operation Outreach has received much thought and promotion. Gratifying results have been realized. However, this has not "caught fire" on the grassroots level as we had hoped to see. The plan set forth in Operation Outreach must take hold of our people if we expect to see revival and outreach in our times. Wesleyan Methodists are weak on the personal witness phase of Operation Outreach. This weakness must be corrected. The fifth book in the Operation Outreach series, "Enriching the Devotional Life" written by Dr. Reisdorph, is now on the press. These books should be given wide circulation. The enlarged tract ministry begun by The Wesley Press will be further expanded this year.

EVANGELISM

The Executive Board has authorized greater expenditures in the area of promotion of evangelism, hoping thereby to give prominence to revival meetings on the scope that we do in other church activities. An open date listing service is being inaugurated in August. A monthly letter will be sent each conference president listing the evangelists' open dates for the next six-month period. It is envisioned that this will enable the evangelists to better group their meetings and thus save on travel expenses as well as wear and tear physically.

MISSION CONFERENCES

Our twelve mission conferences have had a mixture of successes and failures. Most of them are promoting church extension and evangelism. Limited financial resources are felt most keenly by them. The latest statistics reveal that the churches in the United States and Canada registered a gain of 512 in total members. Two hundred and sixty-one of this increase come from mission conferences.

God has been gracious to give grace for the tests, strength for the tasks, help for the problems and leadership for the work. I feel our brightest day lies immediately ahead!

WESLEYAN INVESTMENT FOUNDATION, INC.

This has been another successful year for Wesleyan Investment Foundation. Gradually our people are coming to see the vital role this arm of work plays in church extension. Its services are invaluable both to the investor and to church extension. It is growing in strength, improving in operation and increasing in effectiveness. To more thoroughly acquaint our people with the merits of its operation, a beautiful brochure has been prepared and a vigorous campaign is planned to filter this down to the grass-roots level.

"A good thing" on the general level has a tendency to gather competition on the conference level in the form of a similar plan. To help reduce this competition and to keep a close relationship between the investor and the borrower, we are proceeding on the general policy of making loans available to conferences, insofar as possible and practical, equivalent to the amounts that we receive from the conferences in investments.

The operational level has now reached $265,517.37 as compared with $161,393.13 last year. This places us well ahead in our schedule of the goal of one-half million during the quadrennium. A capital gain of $7,501.54 was registered for the year from the following sources: gifts, $543.36; net interest income, $2,719.16; general fund assessments, $2,286.23; general fund note transfers, $1,952.79. Liabilities in the form of notes (loans) payable were increased $72,972.70 and terminations amount to $2,200; making a net increase of $70,722.70 in this category. Two thousand dollars in annuities and $23,900 in life use contracts have been negotiated. Fluid assets are maintained in the cash balance carried and in the $17,697.55 in invested assets. A total of $155,532.89 in notes receivable and $57,342.69 in first mortgage security loans are broken up into 66 different loans to churches in 20 conferences. This represents $74,458.17 in new loans. We paid Wesleyan investors interest payments of $6,-040.27. We have contracts with 66 different individuals.

The record of responsibility to interest and principal payments continues to be good. Some progress has been made toward bringing in balance the ratio of first mortgages and secondary loans.

The prospects for continued service by Wesleyan Investment Foundation is encouraging. To God be the glory!

Yours in Christian stewardship,

Virgil A. Mitchell, Executive Secretary
Church Extension and Evangelism

Hints On A Sunday-School Picnic

NOTHING in the Sunday school calendar year provides more hazards, headaches and responsibility than the annual Sunday school picnic, due in nearly every church in America within the next month or two.

There are three main problems in the Sunday school picnic: how to keep the children together, the program coordinated, and everyone happy.

Whether or not you will succeed in keeping the children together will depend on where you stage your picnic, and the program you plan.

Keep the following things in mind when picking a picnic site.

Choose a spot with plenty of grass and trees, a baseball diamond (or a spot large enough to set up a baseball game), and picnic tables.

Have the picnic site away from a body of water. First of all, it's dangerous. Small children fall in, older boys play tricks and try daredevil stunts. In addition to these things, it is next to impossible to have a unified program if half the children are swimming, another group is getting ready to swim, still others are worn out from swimming and there are always those who cannot swim and feel left out.

If your Sunday school has always provided transportation for the children only, you have probably missed an opportunity to become acquainted with some of the parents. If some families are in need of transportation, arrange for it, but keep it a family time of pleasure rather than specifically for the children.

Most important of all is the need for a program that keeps every child busy and under supervision at all times.

An ideal time to begin the program is about 2 p.m. Each child and adult is given an identification pin or badge of different colors, or with the department stamp on it (Junior, Intermediate, etc.). Then each group is told to gather at a certain place on the grounds.

Make the department superintendents and teachers responsible for the youngsters from 2 to 5 p.m.

They plan for games, contests, relays, etc. for their respective groups during that period of time. Any child who wanders away is easily identified by his badge and may be sent back to his respective group.

Intermediates, seniors and young people all enjoy doing the same things, but they do not enjoy doing them together. Here is a suggested program for them:

2-3 p.m. — Intermediates, games and relays; Seniors, baseball; Young People, contests.

3-4 p.m. — Intermediates, baseball; Seniors, contests; Young People, games and relays.

4-5 p.m. — Intermediates, contests; Seniors, games and relays; Young People, baseball.

If you're wondering what to use for contests, set up an entire "arcade" of games like horseshoes, a ring toss, box-hockey, a badminton court, volleyball, etc. No prizes are necessary in such games.

Possibly you have been wondering how to avoid the usual dissatisfaction which always arises on the part of some when prizes are awarded in contests. One plan is to avoid prizes entirely. Award blue, red and yellow ribbons, which, because they have no material value, will cause no hard feeling. Yet they are something to strive for and serve the purpose as well as numerous small prizes

For smaller children, you should plan to have some kind of souvenir—a simple picture book, a small rubber ball, or anything which will be taken home.

Another necessary addition to the picnic is a public address system. This will prove of inestimable value in keeping the group together, providing merriment when things get dull for some, and will keep your program moving. If your church does not own one, try to rent. It will be worth it!

The best plan for the food arrangement is to have each family bring its own staples, and the Sunday school to provide ice cream and soft drinks.

The best time for a devotional hour is immediately following supper, before the crowd scatters for home. But keep it short. Twenty to thirty minutes is sufficient time at a picnic. Sunday is usually the next day, so save the sermon until then.

By 7 p.m. most of the families will be ready to return home. Everyone except the young people. Let them play baseball, etc., until dark, and then plan a bonfire and singspiration for them, and a time for their own devotional. Allow them to feel that the Sunday school picnic wasn't just for the tiny tots or mother and dad, but for young people too. This is important if the Sunday school wishes to keep the interest of young people.

Meet with your teachers the week before the picnic, and encourage them to get acquainted with their class members at the picnic. Many times you can reach the spiritual need of a child better on a picnic than anywhere.

So begin putting the Sunday School Picnic at the top of your prayers and planning list to provide for a safe and sane annual occasion.

— JAY COLE in *Sunday Magazine*

1961 Autumn Advance

WESLEYAN WITNESSING

August 27 - October 29

Lesson for August 6

Samson's Final Victory

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 16:23-31.

Golden Text: For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Psalm 86:5.

M Samson's Final Victory. Judges 16:23-31.
T The Assurance of Victory. I Cornthians 15:53-58.
W The Faith That Overcomes. I John 5:1-5.
T The Hope That Saves. Romans 8:16-28.
F The Power of the Spirit. Acts 1:3-8.
S The Power of the Gospel. I Thessalonians 1:5-10.
S The Power of Christ. Ephesians 3:14-20.

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Religious News

Pioneer Gospel Broadcaster Surveys Mission Fields

Dr. T. Myron Webb, founder-director of "The Bible Fellowship Hour," Montrose, California, has just returned from a 15,000 mile tour of Oriental missionary stations in Hong Kong, the Philippine Islands, Okinawa, Formosa and Japan. During his month of survey, Dr. Webb had the privilege of dedicating KSBU, the new 100,000 watt transmitter on Okinawa which beams the Gospel message to the mainland of China.

Spanish Police Confiscate Evangelical Literature

BARCELONA, Spain (EP)—Approximately 5,000 copies of Gospel portions, published by *Ediciones Evangelicas Europeas,* were confiscated by police here June 7, 1961. Total value of the literature was estimated to be more than 14,000 pesetas or $233.

The literature was placed in a room of the print shop and offically sealed. E.E.E. is the literature department of the Worldwide European Fellowship.

New Editor for 'Sunday School Times'

PHILADELPHIA, Pa. (EP)—New editor of the *Sunday School Times* is the Rev. James W. Reapsome. He succeeds John W. Lane, Jr., who retired last March 31 after 37 years with the publication.

Mr. Reapsome, the sixth editor in 103 years of publication, is a graduate of Franklin and Marshall College, Lancaster, Pa., and of Dallas Seminary, Tex. He was formerly national public relations director of the Inter-Varsity Christian Fellowship in Chicago and also was associated with daily newspapers in Lancaster, Pa., and Garland, Tex.

Baptist Deacon Named 'Driver of the Year'

WASHINGTON, D. C.(EP)—Named by the American Trucking Association as "Driver of the Year" for his exceptional safe driving record is a Baptist deacon from Texas.

Melvin O. (Jack) Griffith of Big Spring, Tex., a 48-year-old father of five children, a deacon and Sunday-school teacher at Big Spring's Northside Baptist Church, had already been honored by the Texas Department of Public Safety for saving the life of a 13-year-old boy critically injured in an automobile accident. He also was named "Most Representative Knight of the Road," an award annually given to a Texas truck driver by the Hobbs Trailer Co.

Sidelight: the 1960 Driver of the Year also was a Texas truck driver, Rev. Russell Brown, a part-time Baptist minister who supplemented his small salary as clergyman by driving a truck on week days.

Mr. Griffith, who has logged more than two million miles of accident-free driving, has been a frequent speaker at youth rallies, at high schools and before clubs. His main theme has been traffic safety, based on his own 28 years experience as a driver of big oil trucks.

California Agency Expands Operations

LOS ANGELES, Calif. (EP)—The Evangelical Welfare Agency, operating as a state-licensed adoption agency in Los Angeles County for the past two years, has now expanded into burgeoning Orange County.

Dr. Walter L. Penner, executive director of the agency and Southwest Regional Director for the National Association of Evangelicals, reports that many inquires have already come from Orange County residents interested in the legal adoption of a baby through the agency. Mr. Adrin Sylling serves as casework director for the welfare agency.

EWA placed its first baby in August, 1959, after being licensed on June 5 of that year. It has now placed more than 75 babies and is averaging approximately four placements per month. Six per month is now anticipated with this expansion.

UN Survey Reveals Bible 'Most Translated' Book

UNITED NATIONS, N. Y.(EP)—A recent survey by the United Nations Education, Scientific and Cultural Organization (UNESCO) shows that the Bible was the most translated book in the world in 1959 with 171 translations.

The most translated author of that year was Premier Nikita S. Khrushchev of Russia, with 198 translations. It was noted, however, that 180 of these never passed beyond Soviet borders.

Of 29,661 translations of works registered by UNESCO, Russian publishing houses produced 5,254, West Germany 2,068 and France 1,460. The United States, with 1,112, was 10th among the 77 countries reporting.

Dr. Wilbur Smith To Edit New Magazine

TOKYO (May 24)—Dr. Wilbur M. Smith will be editor of *The Collegiate Challenge,* a student magazine to be published by Campus Crusade for Christ International. Bill Bright, International Director of the student organization explains, "*The Collegiate Challenge* is especially designed to confront the collegiate world, both faculty and students, with the claims of Christ, to acquaint them with the historical doctrines of the Christian faith and encourage them to commit their lives to the Lord Jesus Christ." It is the plan of Campus Crusade for Christ to distribute their magazine in leading colleges and universities throughout the world.

The magazine will be unique, Bright said, in that its appeal is directed almost entirely to the large segment of the campus community which has no active affiliation with Jesus Christ and His Church. According to conservative estimates, this segment represents approximately 95 per cent of the total student enrollment.

Methodists Observe Laymen's Day

CHICAGO—Two well-known laymen have written the program which will be made available to Methodist churches as aids in preparing for the observance of Laymen's Day, October 15.

This announcement was made by Dr. Robert G. Mayfield of Chicago, general secretary of the Board of Lay Activities of The Methodist Church.

Writers of the materials are Dr. Harry Denman of Nashville, Tenn., and Robert W. Carson of Little Falls, N. J. Dr. Denman is general secretary of the Methodist Board of Evangelism and speaks frequently before men's groups. Mr. Carson has served on the General Board of Education of the denomination and was a member of the last two General Conferences. Theme of this year's Laymen's Day observance will be: "You Shall Be My Witnesses." The Methodist Church cooperates in the observance of Laymen's Day with some 30 other Protestant denominations.

Azusa College Honors Akiji Kurumada

Azusa College conferred the honorary degree of Divinity upon the Reverend Akiji Kurumada during the Tokyo Christian Crusade it was announced by Dr. C. P. Haggard, President of Azusa College. Acting on behalf of Azusa College the degree was presented by Dr. Bob Pierce. The address was given by Dr. Paul Rees.

After several years of pastoral work and education in America, Mr. Kurumada was elected president of the Tokyo Bible Seminary (Oriental Missionary Society). In 1933 he was elected General Superintendent of the Japan Holiness Church. He has held both positions to the present.

Alerted About Television

KANSAS CITY, Mo.—Members of the Church of the Nazarene have been reminded by the denomination's Information Service of the opportunity that exists for contributing to the change and improvement of TV programming in the United States. Two of the chief men in broadcasting recently have gone on record deploring the current content of TV programming, generally, and the Federal Communications Commission will hold public hearings in some areas.

It has been suggested that church members write letters containing specific criticisms of programs and making suggestions for betterment. Letters should go to: Atty. Newton N. Minow, Chairman, F.C.C., Washington, D.C. A carbon copy might be mailed to the TV station or the network mentioned in the letter. (N.I.S.)

Asbury Theological Seminary

Dr. Ralph L. Lewis has been named Associate Professor of Speech at Asbury Theological Seminary, Wilmore, Kentucky, and will begin his teaching assignment in September. For the past two years Dr. Lewis has taught at Bethany Nazarene College, Bethany, Oklahoma. Besides having taught at the University of Michigan and Friends University he has had 15 years of pastoral service in Michigan and Kansas.

Mrs. Lewis (Margie A. Miller) graduated from Asbury Theological Seminary in 1948 with the Master of Religious Education degree. They have three sons: Gregg, 10; Mark, 9, and Mack, 5.

Protestant Leader Deplores Lack of Patriotism Among Youth

WHEATON, Ill. (CNS)—Deploring the "lack of patriotism and love for country" which has pervaded the younger generation, a Protestant church leader writing in the July issue of *United Evangelical Action* sharply criticized the "citizens-of-the-world" concept which has produced that attitude.

Citing figures from a national youth research organization which show that 82 per cent of young people felt that patriotism is less important than sports, 82 per cent said

that dating outranked it and 90 per cent put clothing ahead of it, Dr. George L. Ford, executive director of the National Association of Evangelicals, said these young people "only reflect the attitude and basic values of their parents."

He cited the example of a college student who told his ROTC instructor, "My father told me to stay away from the army and let somebody else do the fighting."

Deaf To Confer at Glorieta Assembly

ATLANTA (BP)—The Southern Baptist Conference of the Deaf will hold its annual meeting Aug. 3-9 at Glorieta Baptist Assembly, Glorieta, N. M.

The conference meets during Home Mission Week at the assembly. The Southern Baptist Home Mission Board conducts a ministry to the deaf and employs more than 20 missionaries to them.

No Time To Compromise

SPRINGFIELD, Mo.—The Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God, with a world membership of approximately one and a half million, has warned Pentecostal churches of the danger of affiliating either with the National Council or World Council of Churches. The NCC and WCC and Pentecostals are "miles apart," he said, adding "These are not days for compromise." Mr. Zimmerman is also president of the National Association of Evangelicals.

Supreme Court Upholds S. C. Sunday Movie Law

WASHINGTON (BP)—The U. S. Supreme Court has upheld constitutionality of South Carolina's law against the commercial exhibition of movies on Sunday.

The court voted 7 to 2 to reject an appeal that they review the law. Justice William O. Douglas was joined by Justice William J. Brennan Jr., the court's only Roman Catholic member, in dissenting from the brief "per curiam" (by the court) order which rejected the appeal. They said they thought the appeal should be heard.

Parochial School Issue Delays Education Bills

WASHINGTON (BP) — The parochial school controversy may spell an indefinite delay to federal aid to the public schools of the Nation. Already the bill to give general aid to the public schools has been delayed a month in the House of Representatives, and consideration of the bill which had tentatively been slated for the week of June 19 has been postponed at least until the week of July 10.

Observers in Washington are beginning to say that the legislative snarl that has developed over public aid to parochial schools may delay further action until next year. A few are beginning to see that the opposition of the Roman Catholic bishops to any bill that does not include parochial school aid may kill any hope of federal aid to public schools indefinitely.

This is a commentary on the growing power of the Roman Catholic Church on the policies of the Nation. It is also a commentary on the sudden unity and power of aroused Protestant groups that have decided that they must let their views be known in the halls of Congress. Both sides have revealed unusual vitality and remarkable strength during this battle.—*W. Barry Garrett*

the gleam on the idol

(from page 4)

boos. They are to be cast aside as having no power to bind our conduct. In fact, they damage our right to happiness by restricting our instinctive desires. Thus Mr. Bertrand Russell gets the ear of our would-be sophisticated moderns with his book on *Marriage and Morals,* while his wife, Dora Russell, hits upon a much more fascinating title for her book—*The Right to Be Happy.* Both of them argue, with a show of learning and with literary flourish, that marriage cannot hope to last unless each mate grants to the other the privilege of intimacies outside the marriage bond. Let the same disastrous philosophy of life and love be advocated by the patrons of the "red light" district, and nobody pays much attention; but let it be sponsored by scholars and presented with a specious display of logic, and hosts of people, young and adult slide down its scented sluice-way to bitterness and ruin. It's the viciousness of gilded wrong. It's the gleam of the idol.

Or, once more, take the matter of our *habits.* "Thou shalt not desire the silver or the gold that is on them." The use of profanity has had upon it the brand of bad taste even where it has not been classified as morally wrong. Now we have put the silver on the idol. Even the "ladies" swear and the "best" magazines pull no punches in serving up raw profanity to their unshocked readers. Shall the Christian "go along"? Many are doing it who profess to be friends of Jesus. Yet there it stands, unrepealed and unrepealable: "Thou shalt not take the name of the Lord thy God in vain."

And there's the use of alcoholic beverages. I am not thinking now of the saloons and dives and low-class taverns. There's no gleam on the idol there. It's the beer drinking at the fraternity house or the club. It's the cocktail hour in the plush surroundings of a room just off the hotel lobby. It's the highball at the dinner party. And it's all the aura of glamor and fashion and sparkling gaiety that has been thrown around this socially acceptable habit by the liquor barons and their fantastically false advertising propaganda.

As though the gilding which society gives to unchristian habits were not enough, religion itself takes a hand. One of our church journals, in a recent issue, cries "Shame!" at a church of its own faith for the newspaper publicity which lately came to it. A Wisconsin paper reports that this congregation which was duly named, "has $2 back in its treasury, a refund from the city council."

The congregation had paid the money for a license permitting the sale of beer at its picnic.

Reason for the refund: "No beer."

Rightly enough, the journal referred to makes this declaration: "It makes no difference what group (this congregation) represents, the entire (denomination) has been disgraced by its shameful and sinful act."

Yes, even the church may try to gild the idol. When it does, the weak, the unstable, the unconsecrated are going to bow down and worship. But let him who would be strong in God's strength, let him who would live under the noonday smile of God's favor, let him who would throw his full weight on the side of clean, conquering, Christian living, remember the solemn word that comes sounding across the centuries: "Thou shalt not desire the silver or the gold that is on them."

• •

I Was Reading . . .

(from page 3)

Creator—not the Waiter—at this banquet. Jesus created salvation in His death on the cross. That is the food that will feed the spiritual hunger of this world. But the task of distributing it is in the hands of His followers."

• a discerning article in the June issue of *Think* entitled, "Little Sins That Ruin Big Men." The four sins listed are jealousy, anger, fear, and greed. These little sins can ruin an executive's usefulness just as the little foxes destroyed Solomon's vineyard.

• this striking paragraph in the same magazine and credited to Caleb Colton: "Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace and the brightest thunderbolt is elicited from the darkest storm."

• the observation made by James R. Swedenburg, as reported in the June 10 issue of *The Union Signal.* "I am convinced that the drunk man is a sick man. But I want to emphasize this: He is sick because he has been drinking alcohol and not an alcoholic because he is a sick man. . . . This "sick man" alcoholic is made sick by a product that is commercialized by people greedy for money and who help to make him the sick man. If you will stop them, you will stop the sickness."

• an article well worth reading in the May issue of *Decision.* It is the story of the efforts of Jim Vaus to reach Gangland, New York City, with the gospel of Christ. Recently when Billy Graham was in New York, 123 gang leaders listened to the gospel message. When Mr. Graham gave the invitation, better than half of those present responded by giving their hearts to Christ. Jim Vaus tells how he followed them up with a Sunday-school class that he teaches regularly on Sunday morning as well as two other Bible classes during the week. God speed to you, Jim!

• in the same issue of *Decision,* Martin Luther's "Preface to the Espistle to the Romans." Our readers will recall that it was while John Wesley was listening to these words while attending a prayer meeting in a Moravian chapel on Aldersgate Street that he felt his heart "strangely warmed."

• a group of well-illustrated and well-produced Christian magazines now being circulated in Africa at a very small fee. The three that I have looked over are entitled *African Challenge, Africa Now* and *Our Africa.* Christians can be extremely grateful that Africans, many of them, now have opportunity to purchase at a very small price some attractive and thoroughly helpful evangelical literature.

Church News

Report of Dakota Conference and Camp

The 80th session of the Dakota Conference was held on the conference grounds near Rapid City, S. Dak., June 20-24, 1961. The annual camp meeting began Thursday evening preceding the conference sessions and closed on Sunday evening June 25.

The camp facilities were taxed to their limit, all sixteen buildings in operation including the four tabernacles: the Children's, the Youth's, the W.M.S., and the beautiful large tabernacle where the main events are held.

Wesleyan Youth held their annual conference over the first weekend with nearly two hundred fine young people in attendance. They re-elected their *president,* Rev. W. G. McIntyre of Redfield. Other officers are Rev. Glen Wessel of Rapid City, *vice president;* Esther Ost of Terry, Mont., *secretary;* Harvey Teske of Mobridge, S.Dak., *treasurer.*

It would be difficult to describe some of the camp services. All of them were good, but two night services were "out of this world"! They were reminders of camp meetings in the "good old days" when the Spirit took over and the Glory swept in. On both Thursday and the last Sunday evenings the evangelists did not get to preach, and the long altar and the front seats were filled quickly with sixty to seventy-five seekers each service. The day of great camp meeting services is not past, but there's a price to be paid to produce them. Prayer—chains of prayer, all nights of prayer—was back of these great victories.

Our camp workers were Dr. Roy S. Nicholson, Dr. Harold K. Sheets, Dr. George Failing and Rev. Robert Girard of Miltonvale College. There couldn't have been a finer team, and God graciously used them to bring blessing to many hearts. A fifty-voice youth choir, led by Brother Girard, was a great inspiration in the evening services, as were other special singers.

The W.M.S. held their annual missionary conference concurrently with the regular conference and re-elected (Mrs.) Dorothy Cretsinger as their president for the tenth year. Their treasurer's report revealed an unusually good year in missionary offerings.

Many felt this session of the Dakota Conference was the best they had ever attended. All reports of conference officials were encouraging. Conference and General budgets were paid in full with increased giving on the local church level. Several pastors reported splendid revivals in their churches during the year.

The president's report revealed several interesting and encouraging items. One of them was the 37,000 miles he had traveled over this veritable "Inland Empire" we call Dakota Conference, stretching from eastern South Dakota to western Idaho, a distance of 1250 miles. This territory presents a challenging opportunity for pioneer evangelism. Hundreds of towns and cities with thousands of perishing souls beckon our coming.

The conference officials were all returned to office with near unanimous elections. They are Rev. John J. Hunter, *president,* Rapid City; Rev. Gordon Goodsell, *vice president,* Belle Fourche; Rev. A. L. Cretsinger, *secretary,* Bismarck, N. Dak; Rev. S. J. McIntyre, *treasurer,* Billings, Mont.

The conference voted 76 to 8 in favor of giving consideration to merger with the Pilgrim Holiness, the Holiness Methodist, and the Free Methodist churches, and other groups of similar faith and ideals. Such merger would mean much to western Wesleyan Methodists.

About the usual number of pastors made change of their field of service for the new conference year. There's a fine group of young pastors serving in this conference. This speaks well for its future growth. Four special services of the conference were: Miltonvale College service conducted by Rev. Robert Girard; the Missionary service in charge of (Mrs.) Dorothy Crestsinger with Rev. Robert Mattke, recently returned from Australia, as special speaker; the Philippines service directed by Rev. J. F. Simpson; and the Brainerd Indian School with Rev. William Gale, school president, and Rev. John Mickley, pastor of Sioux Chapel in Rapid City, as speakers. LeRoy Rattling Leaf, student at Brainerd, led in prayer. God blessed these services and liberal offerings were given to their interests. Three fine young men were ordained in an impressive ordination service on the closing day. They are Kenneth Harris of Terry, Mont.; Benjamin Joachim of Conner, Mont.; and Howard Boyle, of Wheaton College in Illinois. The sermon was preached by Dr. Roy S. Nicholson, with Dr. George Failing and fifty some elders assisting Conference President John H. Hunter in the service. "The half has not been told" of God's help and blessing upon this year's conference and camp, so this reporter will leave the rest to the Recording Angel who can do the superior job.

W. D. Shelor, reporter

Lockport Conference Observes Centennial

Lockport Conference has been observing its centennial year. Originally part of the Rochester Conference, the new conference was organized at Yates, New York, in April 1861 where the Rochester Conference was seated in annual session. Twenty-one charter member churches were listed.

During the hundred years following significant economic and social changes have vitally affected the original "twenty-one." Currently six of the charter member churches are active in the conference: Lockport (formerly known as Chestnut Ridge), Ashwood (formerly Yates), Hess Road, Forestville and Fillmore. Cuba was lost, but a new work was begun with a Sunday school which later grew into an organized work in March 1946.

Under God the Lockport Conference is closing its first century of service. The spiritual battles have been many followed by a host of spiritual victories creating solid foundations in the churches. In "building for eternity" our early fathers built well.

Present pioneer works show good promise. The organized churches range in age from five months to more than one hundred years. Manned by a corps of able pastors, whose labors spell spiritual and material progress, the future looks bright. While time remains the Lockport Conference pledges herself to the promotion of the great doctrines committed to her charge.

On August 10 delegations from all churches will gather at Houghton Campground to celebrate the centennial. The program sponsored by the Sunday School Department will be high-lighted with chalk drawings by Mrs. Aileen Ortlip Shea. These will depict the panorama of events and individual efforts which have aided in shaping and molding the Lockport Conference through the years.

Centennial book, "Our Heritage," containing, historical sketches of the churches, Houghton College, Houghton Academy, together with information pertinent to conference organizations and supplemented with more than 150 photographs, will be unveiled and presented at the meeting. Readers who are interested in the book may obtain a copy by using the coupon below.

On August 13, the first Sunday afternoon service of Houghton Camp will be devoted to the celebration of the centennial. At that time Rev. Edwin Wallace, pastor in the Middle Atlantic States Conference and camp worker, will address the congregation on the topic, "Challenge of the Future." Rev. Alton Shea, pastor of the Wellsville church in the Lockport Conference, will conduct the song service and do the solo work.

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California Conference Report

The California Conference met at Azusa, California, June 25-29. General Superintendent Harold K. Sheets was our denominational representative, and his messages were a blessing to the conference.

The election was held on June 26. The following officers were elected: *President,* Rev. Archy Mudgett; *Vice President,* Rev. Orval Butcher; *Secretary,* Rev. John Henley; *Treasurer,* Theodore Stewart.

This year the conference is employing a full-time president. This is a forward move for California and we solicit the prayers of the Church family in this venture.

Rev. and Mrs. Edward Eddy, missionaries to Africa, brought messages of courage and challenge. They had charge of the Missionary service. This service closed with a splendid group of young people volunteering their services to God's work.

God's presence was felt as we met for devotions, business, and worship. We trust this year shall be a year of spiritual progress for the California Conference.—*Reporter*

OBITUARIES

Dunkerley.—Elsie McLeister was stricken with a cerebral hemorrhage on the way home from prayer meeting and went peacefully to Heaven the next evening, June 23, 1961, at the age of 78. Her husband, John Dunkerley, preceded her in death in 1935. She was a very active member of the New Castle (Pa.) First Wesleyan Methodist Church for over fifty years and had an unbroken fellowship with her Lord for almost sixty years. Scores of people sought her prayers for she prevailed with God. Surviving are the children: Howard Dunkerley, New Castle; Rev. Evangeline DeHaas, pastor of the Alliance Ohio Wesleyan Methodist Church; one brother, Dr. I. F. McLeister, New Castle, long time editor of "The Wesleyan Methodist"; and one grandchild. Services were conducted by her pastor, Rev. Olin M. Pfautz, from the Cunningham Funeral Home in New Castle. He was assisted by Rev. H. A. Markell and Rev. C. C. Cross. Burial was in Zion Cemetery near Sandy Lake, Pa.

Eppley.—Charles L., on May 9, 1961, passed to his heavenly home at the age of 87 years. Brother Eppley was one of the most loved and best known laymen in the entire South in The Wesleyan Methodist Church. He was a charter member of the First Wesleyan Methodist Church, Atlanta, Ga., and it was through his efforts that this church was brought into being. The funeral was held in the church he loved so well and the remains were interred in Gastonia, N. C. Brother Eppley had served his church in every capacity possible. He is survived by his wife, three daughters, two sons, and several grandchildren and great-grandchildren. To them we extend our deepest sympathy.—N. C. Hoggle, pastor

CONFERENCES and CAMPS

MICHIGAN CONFERENCE of The Wesleyan Methodist Church of America will convene for its one hundred twenty-first annual session on the Pennock Memorial Campgrounds, Hastings, Mich., Tuesday, August 8, 1961, at 7:30 p.m. "For Such a Time As This" (Esth. 4:14) will be the theme of the session. Rev. Harrison A. Wingar will bring the Conference Sermon at the opening session, followed by the Lord's Supper. Thursday the entire day will be devoted to the missionary program of the Church. Dr. R. D. Reisdorph will speak on Thursday evening.

CAMP MEETING is scheduled for August 13-20, with Dr. Claude Ries, of Houghton College, and Rev. Arthur Bray, president of the Illinois Conference, as our evangelists. Mr. and Mrs. Eliot Nordgren and Mrs. Sylvia Carey will assist with the music. Let Sunday, August 6, be a special day of prayer that God will prepare our hearts for His service through the encampment.
—Ernest L. Crocker, Pres.; Bruce W. Densmore, Sec.

KENTUCKY CONFERENCE of The Wesleyan Methodist Church of America will meet for its thirty-ninth annual session on the campground, Fern Creek, Kentucky, Monday night, August 7, at 7:30 when Dr. Alton E. Liddick, denominational representative, will deliver the Conference Sermon. Room and Board are furnished all members of the conference whose churches paid entertainment budget, as well as Missionary and Y M W B delegates. Youth delegates are to be entertained from Friday night, August 11, for supper, through Saturday noon. All members of the conference and delegates are obligated to be present. A short business session will be held on the opening night following the message.

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—John 15:16

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CAMP MEETING begins on Friday night, August 11, with youth night when camp evangelist R. G. Flexon will bring the message. Rev. John Dorsey is the other evangelist. William and Joan Degenkolb are the musicians.—Charles L. Blanchard, Pres.; John Basham, Sec.

WISCONSIN CAMP with Evangelist C. I. Armstrong and The Singing Shepherds. Service daily July 21-30 at 2 and 8:15 p.m. All pastors are urged to be mindful of the prayer and fast time recommended for the Friday before conference. For information regarding room and board contact either Rev. David D. Peterson, president, 403 West Tyler St., Eau Claire, Wis., or Rev. Russell G. Buck, secretary, Bashaw Road, Route 2, Spooner, Wis.

NORTH CAROLINA CONFERENCE of The Wesleyan Methodist Church of America will meet for its eighty-second annual session at the Shady Grove Campgrounds at Colfax, North Carolina, Tuesday, July 25, 1961. The Nominating Committee and the Committee on Itineracy and Elders Orders meets on Monday, July 24, and Conference officially begins Tuesday at 8:30 a.m. For further information write the Conference Office, 601 Rotary Drive, High Point, N. C.—C. Wesley Lovin, President; Melvin L. Gentry, Secretary

GEORGIA CONFERENCE of The Wesleyan Methodist Church of America will meet for its second annual session at the Campgrounds of Union Point, Georgia, Monday, July 31, 1961, at 1:30 p.m. Rooms on the grounds are free to all but each must supply his own bedding. A charge of $4 per minister and delegate will be made for meals. All minister's reports should be in the hands of the President by July 24. It is expected that all ministers and delegates attend the conference for the entire session.

Let us make Thursday, July 27, a day of fasting and prayer for divine unction and guidance on this historic occasion.—W. M. Phillippe, Jr., Pres.; Paul L. Swauger, Sec.

IOWA CAMP MEETING and CONFERENCE will convene on the Campgrounds at Charles City, Iowa, Sunday, August 6, 1961. Camp meeting will continue through Sunday, August 13. Evangelists are Dr. B. H. Phaup, Marion, Indiana, and Dr. C. I. Armstrong, Wilmore, Kentucky. Music will be in charge of Rev. and Mrs. Eugene Cockrell of Marion, Indiana. Youth activities will be in charge of the Conference Youth President, Don Weaver. Children's work will be conducted by Alice Davis, Joyce Paul and Adrienne Budensiek, under the direction of Mrs. Mitchell Cotrone, Conference C.Y.C. Director. The 108th session of conference will convene Monday, August 14, and conclude Wednesday, August 16, (D.V.).—Rev. Clarence Budensiek, President; Rev. Robert A. Howlett, Secretary

OKLAHOMA CONFERENCE AND CAMP will meet for its fifty-eighth session at the First Wesleyan Methodist Church, Enid, Oklahoma, Tuesday, August 8 at 3 p.m. The conference president, Joe C. Sawyer, will preside, and will also bring the conference sermon at 7:30 p.m. The official representative will be Rev. Robert W. McIntyre and Mrs. Helen Stark of the General WMS. Let Friday, August 4, be observed as a day of prayer and fasting throughout the conference. The camp meeting begins on August 12 at 7:30 p.m. with Rev. J. Paul Hill as evangelist.—Joe C. Sawyer, President, 8403 Crestmont, Houston 33, Texas; Rev. J. Richard Ernst, Secretary

INDIANA ANNUAL CONFERENCE will convene for the one hundred thirteenth session (D.V.) on the Fairmount Ind. Campground, at 7:30 p.m., Monday, August 7, 1961.

The Conference Sermon will be delivered by Rev. Harold North pastor of the Lawrence church. The conference will be called to order for the first business session Tuesday, August 8, at 8:30 a.m., and will continue until all official business is completed.—Kenneth Dunn, President; Noel H. Winterholter, Secretary

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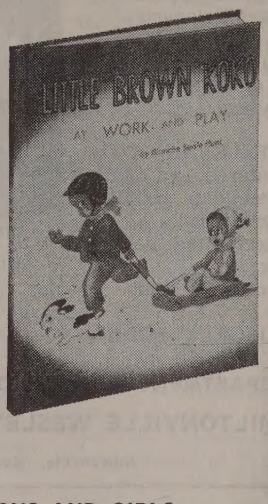

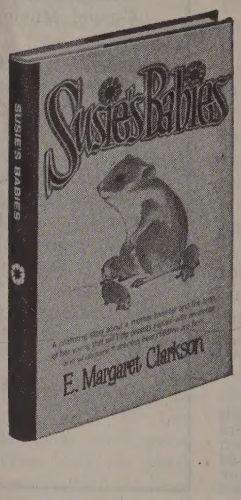

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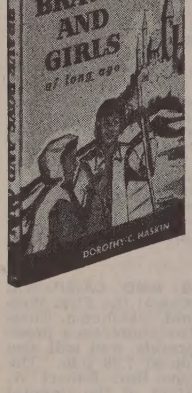

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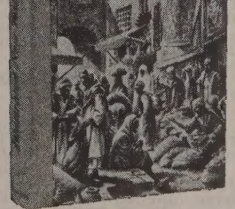

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